The Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. III.] FRIDAY, 29TH JULY, 1853. No. 83

The "Bombay Guardian"

TERMS OF SUBSCRIPTION.

(Payable in advance.)

Per Annum.....Rs. 15 | Per Quarter.....Rs. 4
Per Half Year.... „ 8 | Per Month..... „ 1 8

Single Copies, 8 annas.

ADVERTISING CHARGES.

UNDER 10 lines.....Rs. 3 | ABOVE 10 lines per line As. 4
Repetitions..... „ 1½ | Repetitions. do..... „ 2

Discount allowed to the Trade,—Contracts made for long periods.

Advertisements should be addressed to the Publisher.

☞ THE GUARDIAN *is printed* EVERY THURSDAY AFTERNOON, *the dawk Edition being despatched by that day's post.—The General and other orders which appear in the* Government Gazette *of Thursday morning are thus supplied to Subscribers one day sooner than they are by any of the other local Journals, the* Government Gazette *excepted.*

NOTICE.—MR. GEORGE L. PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office,
28th January, 1853.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.

January, 1853.

CURE FOR INDIA!!

HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURES EFFECTED BY HOLLOWAY'S OINTMENT AND PILLS.

Copy of a Letter from George Breton, Esq., Deputy Collector of Customs dated Allahabad, January 24th, 1852.

To Professor HOLLOWAY,

MY DEAR SIR,—Having for several years past used your Pills and Ointment with unfailing success, I beg leave to mention a few cases which have come under my observation. One was a Cancer of the right breast. The patient was an elderly native Christian and the mother of several children: she had suffered for years, and was under the treatment of several medical men: the breast was entirely gone, leaving a large ugly sore, which after the application of your Ointment, spread upon plantain leaves, was completely healed, in a very short time.

Another was that of a Child, 6 years old, the son of a Surgeon; the little fellow's legs were covered with sores; they resisted the treatment of his father, and his mother very wisely tried your remedies, which in less than a fort night effected a perfect cure.

The third was a boatman, who had split the nail of his great toe against a stick in the river, in which the mud accumulated and formed a sore; neglect caused proud flesh, and when brought to me, there was over the nail a lump fo it as large as a pigeon's egg. Poultices, caustics, and your Ointment entirely cured it in less than 6 weeks.

(Signed) GEORGE BRETON.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool. dated August 20th, 1852.

To Professor HOLLOWAY,

DEAR SIR.—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About 10 years ago, Mr. W. Cummins of saltney Street, in this town was, thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly 10 years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper, of Keady Gainsbro,' dated March 1st, 1852. Illicted

To Professor HOLLOWAY,

SIR—Some time since, one of my children was a *near*, with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe had I in her case adopted your medicines she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

A MIRACULOUS CURE OF SCROFULOUS ULCERS WHEN THE PATIENT WAS SUPPOSED TO BE AT THE POINT OF DEATH.

Copy of a Letter from Mr. R. G. Baxter, General Merchant, of Ballina, county Mayo, dated March 21th, 1852.

To Professor HOLLOWAY,

DEAR SIR.—Susan Doher, of Bally-Glen, near this place was for upwards of three years afflicted with Scrofulous Ulcers, and of so virulent a character that the bones of her, arms and hands protruded through the flesh. She tried various remedies, and was in the Castlebar Infirmary for thirteen weeks, but sent out as incurable. After returning to her home she was in so weak a state, owing to the continuous discharge from the ulcers that she kept her bed for several weeks; and when reduced apparently to death's door, Mr. James Carlaw, the Scotch Agriculturist of the locality, purchased from me some of your Ointment and Pills for her which immediately wrought a most extraordinary change for the better, and in a few months she was restored to sound health. All the ulcers are now completely healed, and the use of her arms and hands perfectly restored.

(Signed) ROBERT G. BAXTER.

The Pills should be used, conjointly with the Ointment, in most of the following cases:—

Bad Legs	Gout
Bad Breasts	Glandular Swelling
Burns	Lumbago
Bunions	Piles
Bites of Mosghetoes and Sand-Flies	Rheumatism
	Scalds
Coco-Bay	Sore Nipple
Chiego-foot	Sore-throats
Chilblains	Skin diseases
Chapped hands	Scurvy
Corns (Soft,)	Sore-heads
Cancers	Tumours
Contracted and Stiff joints,	Ulcers
Elephantiasis	Wounds
Fistulas	Yaws.

Soldsatthe Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar, London), and by all respectable Druggists and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and Rupees each Pot.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients are affixed to each Pot or Box.

AGENTS FOR INDIA.—All Chemists in Calcutta. Mr. F. Nesserwanjee, Bombay,—Messrs. Oakes Dalgairns and Co., Madras, Ashton, Richardson and Co., Do.—Messrs. Stephenson and Co., Do.—Thomas Payne and Sons, 7-8 Writers' Buildings, Calcutta; Mr. Cook, Dacca, Mr Fell, Cuttack; Mr. Champman, Darjeeling; Mr. Wheeler, Huzarebaugh; Messrs Thomson and Co., Monghye: F. Smyth and Co., Dinapoore; Tuttle and Charles, Benares; Mr. Tiernan, Chunar, Baboo Bhugbutty Churn Chuckerbutty, Mirzapore; Boilard and Co. Allahabad; Brandon and Co., Lucknow; Greenway, Brothers, Cawupoor; Mr. Pyle, Futtyghur; Mr. J. A. Gibbons, Meerut; Noor Bux and Co., Delhi and Lahore: MacDonald and Co., Umballah; Mr. Coutes, Ferozepore; Nuby Bux and Co., Loodianah and Jullundur Doab, Vivian and Co., Simlah: Mr. Greig, Mussoorie, Mr. Johnstone, Nainee Tal; Pestonjee and Co., Mhow; Curseljee and Co., Saugor, Jubbulpoor, Kamptee and Secunderabad; Hulse and Nephew, Agra.

THE BOMBAY MONEY MARKET.

TUESDAY EVENING, JULY 28, 1853.

EXCHANGES.

ON LONDON—at
6 months' sight, per Rs. 2s. 1 3/8d. For doct. Bills.
6 months' sight, per Rs. 2s. 1 : 3/8d. at 2s. 1½d. For crdt bills.

ON CALCUTTA—at
60 days' sight, .. Rs. 99
30 days' sight, .. Rs. 99 3/8
at sight, .. Rs. 99 7/8

ON MADRAS—at
30 days' sight, ... 100 1/8 at 100 1/4
at sight, ... 100 1/4

ON CHINA—at
60 days' sight, .. 100 $—Rs. 234 at 235 nom.

BANK AND OTHER SHARES.

Bank of Bombay—	Rs. 1,000	each,	33	Sales.
Oriental Bank Corporation.	„ 250	do.	94	Sales.
Commercial Bank.	„ 1,000	do		28 pr. ct. pm.
Agra Bank.....	„ 500	do		50 pr ct. pm.
Bank of Madras..	„ 1,000	do	1,000	18 pr ct. pm.
Apollo Press Com.	„ 12,500	do	12,000	22,500.
Colaba Press Com.	„			6,500.
Colaba Land Com.	„ 10,000	do		7,400
Bombay S. N. Com.	„ 510	do	400	65 per ct. disct.
Gr. Ind. P.R. Com.	50	do	21	Rs. pm. each sh.

GOVERNMENT SECURITIES.

5 per cent transfer loan	.. Rs. 112	per 100 Sicca.
5 per cent loan 1825-26	.. Rs. 106¼	per 100 Sicca.
5 per cent loan 1829-30	.. Rs. 106½	per 100 Sicca.
5 per cent loan 1841-42	.. Rs. 104½	per 100 Co.'s.
4 per cent loan 1832-33	.. Rs. 106¼	per 100 Sicca.
4 per cent loan 1835-36	.. Rs. 99⅞	per 100 Co.'s.
4 per cent loan 1842-43	.. Rs. 99¾	per 100 Co.'s.

PRICES OF BULLION.

Sovereigns, each.....	Rs. 10 as. 0...	Nominal,
Bank of England Notes.....	Rs. 10 as. 0...	per £nom.
Spanish Dollars.....	Rs. 224 at 225.	per 100
German Crowns.....	Rs. 216.....	per 100
Sycee Silver.....	Rs. 104⅛ at 104½	per 100 tls.
Gold Leaf, (range of quality)....	Rs. 16	per tola.
Gold Ingots, according to touch for 97 touch.....	Rs. 15⅞	per tola.

FREIGHTS.

To London...	£ 2-15 at £3.....	per ton.
To Liverpool	£ 2-12-6.....	per ton.
To Calcutta..	Nominal.....	per Rass.
To China.....	Rs. 13 at 13½.....	per candy.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 4 per cent
On Private Bills at or within 3 months 7 do

INTEREST.

On Fixed Loans on Govt. Notes..... 5 per cent
On Cash Credits and Loans on Govt. Notes 6 do.
On Loans on deposits of Goods, &c..... 7 do.

The rates of advance on deposit of 5 per cent Government Notesis 95 per cent: on 4 per cent. Govt. Notes 85 per sent and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand..... 2 per cent. per annum
On do payable in one sum at 3 month's notice..... 3 do do
On do payable in one sum at 6 months' notice..... 4 do do

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	Not exceeding 3 months.	4	per cent. per annum
On Private Bills.....		8	do do
On Private Bills secured by Government paper.. ...		7	do do
On Private Bills secured by Goods &c.....		8	do do

Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.

On London, at	6 months' sight.....		2s. 1d.	per Rupee
do	at 3 do	do	2s. 0⅞d.	do.
do	at 2 do	do	2s. 0⅞d.	do.
do	at 1 do	do	2s. 0⅞d.	do.
do	at 1 day's	do	2s. 0⅞d.	do.
On Ireland at 1 do		do	2s. 0⅞d.	
On Scotland at 1 do		do		
Circular Notes payable throughout Europe.....				

N. B.—The Corporation does not draw at *six months' sight* or sums under £50 nor for sums under £20 except at *one day's sight.* No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order,*" and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, an the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent

COMMERCIAL BANK OF INDIA.

DEPOTITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 and until further notice at the following rates per annum, viz.

On deposits payable on demand..... 2 p. ct. an.
On deposits withdrawable on 1 month's notice.. 3 per cent.
Do do 3 do 4 per cent.

N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing.

DISCOUNT.

On Private Bills at or under 3 months.. 8 per cent.

N. B.—Rebate on Private Bills allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities..... 7 per cent.
On other Securities..... 9 do

N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.

Bills on England at	6 months' sight..	2s.	1d.	per Rupee.
Do	3 do do ..	2s.	0⅞d.	„
Do	2 do do ..	2s.	0⅞d.	„
Do	30 days' sight.....	2s.	0⅞d.	„
Do	sight.....	2s.	0⅞d.	„

N. B. A Fee of one Rupee is charged on each set of Bill granted on Mail-days, after 12 o'clock.

COMMISSION.

On sale or purchase of Government or other Securities..... ¼ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remittable to them in Bills on London payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

ARCHIVE OF SOCIETY MUMBAI

SELECTIONS.

A MAINE LAW FOR ENGLAND.

We have not supposed that England would be for some years prepared to adopt the principle of the Maine Law and wholly to suppress the gin-palaces and grog-shops. The attention of the English public is however being awakened to the fact that a large part of the dissipation poverty, degradation and crime of the country is owing to the influence of these licensed drinking-houses. And the day is evidently hastening on when decided measures must be adopted for the suppression of so fearful an evil. Such statements as those contained in the following article from the *Bristol Herald* on the subject of "*A Maine Law for England*," cannot but make an impression upon the minds of public men and philanthropists of all classes :—

"For some time past public attention has been directed to the law which is now in operation in the state of Maine, U. S., and which aims at the suppression of the traffic in intoxicating liquors. The success of the measure, which has been great even beyond expectation, has led the friends of Temperance in this country, to inquire whether the time has not come for the British Legislature to take some decided step in the same direction. The subject is not free from difficulty, inasmuch as the people of England shrink from the employment of legal means for the attainment of moral ends, and are exceedingly jealous of Government stepping beyond its proper province. They say, and with some show of reason, let us put down intemperance by the same means that we organise to subdue ignorance ; let us rely upon the diffusion of knowledge, and the powers of persuation. This view of the case, in relation to so peculiar and deep-rooted an evil as our drinking system, is founded upon a mistake. Besides the voluntary agencies which have been employed with so much effect, and which we should be the last to undervalue, there is, as we take it, a function for the civil magistrate. The great purpose of government is to afford protection to the persons and properties of the governed. From whatever point we may regard the traffic, we feel that interference on the part of the law, is perfectly legitimate, nay more, that the principle upon which such interference would be defended, is already recognised by long practice and universal consent in English jurisprudence."

"It is important that the case should be fairly stated, and to that end we must at the outset meet an objection that often urged. It is said that we cannot enforce morality by Act of Parliament. We do not attempt it—that is exclusive purpose of the Divine law. *We do not ask the aid of the law to make the people moral, but to stop or check some of the more fruitful sources of immorality.* The power of the law to compel men to do good is very small, but the power to restrain them from doing evil is great and important. In the one case it is compulsion, in the other it is prohibition. It is difficult to compel a man to perform any act against his inclination, but more easy to deter him from pursuing his inclination to evil. Law exists for the terror of evil doers, and to the praise of those who do well. We do not seek the interposition of the law on behalf of those who, stimulated by high moral considerations, and a sense of religious duty, are, in the language of St. Paul, a "law unto themselves," but for the poor, the neglected, the ignorant, and the weak, who with feeble resolutions, scanty education, and few opportunities are exposed to temptations which even the educated and the usually well conducted are not always able to resist. It is a matter of familiar knowledge, that thousands of our population are born and brought up under circumstances the most unfavourable to the proper cultivation of the moral being. It is estimated that there are above 80,000 of these neglected beings in London. They live in homes the most wretched—the affections have no sphere for development. The inevitable consequence is, the growth of a population who rush to the moment's gratification, although it may be purchased at the expense of the morrow's food and shelter. Amusements are provided for these outcast people, where scenes are enacted that defy and forbid description. We object that the gin-palace and the beer-house should be licensed by law, and permitted to feed and foster the depravity of this wretched class. Alarge number of the attendants at these places are boys and girls of fifteen or sixteen ; they are accustomed to the taste of drink from childhood upwards ; the love of it becomes a disease, and is absolutely uncontrollable. It is vain to talk of moral suasion, when applied to such creatures, as these. They are accustomed to look at all the respectable classes as their enemies, and their legitimate prey. They are taught to mock at danger, and defy the law Experience has shown that the Christian teacher and the educator can obtain no hearing among this class. It is a grave error to treat them precisely as though they were intelligent moral agents. The Government must assume a paternal character, and prohibit the existence of those schools of vice and crime.

These houses are the hotbeds of crime. It is the object of all good government to prevent crime, as well as to punish criminals, and with this view, drinking-houses ought to be put down as the main producing cause. It is moreover due to the sober and industrious portion of the community, that they should not be called upon to bear the burdens of profligacy and idleness ; and it has been proved to demonstration, that the greatest part of our heavy expenses in jurisprudence and police, to say nothing of poorrates, is chargeable to the drinking habits of the population, and the drinking-houses licensed by law. One fact must suffice for the present. In the Metropolis, in the year 1849, which is selected as an average year, the total number of offences brought under the charge of the police was 70,666, and on dissecting the returns ; it will be seen, that 36,807, or more than one-half, are cases arising from drunkenness in drinking-houses. If these returns are compared with the returns of the large towns similar results will be deduced from all. Those respecting this city will be found in a subsequent article, and will amply repay an attentive perusal. It is clear, then, that one-half of the offences would be saved, if we could get rid of the drinking system. The tax-payer, therefore, has a right to complain ; and after due investigation, it will be found, that the principle upon which houses for the sale of drink are licensed and protected, is as financially unsound as it is morally wrong. It seems monstrous to keep up an expensive machinery for the detection and punishment of crime, while we allow one of its great nurseries to exist, and while we actually derive revenue from it. With a view to the prevention of crime we put down gambling-houses ; but public-houses have been proved in many cases to be gambling-houses, brothels, and the resorts of thieves and vagabonds. If we wish to remove some of the more active incentives to crime, attention must be paid to our drinking-houses.

It cannot be alleged, that any good arises from the existence of these houses to counterbalance the enormous amount of mischief to which they give birth. They have long since outlived the use for which they were disigned—as hotels for the entertainment of wayfarers and travellers,—and a very small proportion of those existing make any pretension to such a character. They have become mere drinking-houses—they are felt to be an evil in every neighbourhood where they exist. Why should there not be interference ? Why should there not be a Maine Law for England ?

It will be urged, that such a law would be unjust, impolitic, and, above all, impracticable. Why unjust ? The principle of such a law is already recognised. It is this, that the law may interfere with any pursuit, trade, or calling that is injurious to the health, morals, or happiness of the community. Hence our quarantine regulations, our inspection of and surveillance over lodging-houses, our seizure of bad meat, when offered for sale, our suppression of lotteries, our laws relating to nuisances and a number of other interferences. In fact, legal interposition seems more defensible, in the case of drinking-houses, than in many others where the right has been universally recognised. It would seek only to remove temptation from those unhappy victims of appetite to whom allusion has been made ; and to remove the seductions and vicious attractions to which the young and inexperienced are at present exposed. The law would only be new in its application,—its principle is already acknowledged.

From the many instances that present themselves, we will first take that of lotteries. By reference to the debates in Parliament, it will be seen that the arguments used against lotteries were such as we use against the drinking-houses. The Report of the Committee in 1809 upon the lottery system, wound up by declaring it to have been productive of "idleness, dissipation, and madness." In 1819, Mr. Lyttleton brought forward the following Resolutions, and implored the House to come to a vote that would free the country from this "infectious visitation."

"1. That by the establishment of State lotteries, a spirit of gambling, injurious in the highest degree to the people, is encouraged and provoked.

"2. That such a spirit, manifestly weakening the habits of industry, must diminish the sources of the public revenue.

"3. That the said lotteries have given rise to other systems of gambling, which have been but partially repressed by laws, whose provisions are extremely arbitrary, and their enforcement liable to the greatest abuse.

"4. That this House, therefore, will no longer authorise the establishment of State lotteries, under any system of regulation."

"We prefer giving the series of resolutions entire inasmuch as they show that attempts had been made to lessen the evils resulting from lotteries, but that these attempts had failed ; and the whole burthen of arguments used on the occasion, went to show, that the only way to meet the case was to suppress them altogether. It was urged, that the persons tempted by them, were the poor, the credulous, and the ignorant, and that it was the special duty of the Government to protect such, and to keep in check rather than encourage the spirit of gambling which was said to exist in the community. It is remarkable that, throughout the debate, the evils resulting from lotteries were admitted—that they were defended simply as a source of revenue, and that some of the speakers said, that "we could not extirpate the spirit of gambling by legal enactment." The answer to the latter point was triumphant. It was not sought to extinguish the love of gambling, but to abstain from giving it encouragement, and Mr. Plunkett said "Of all the duties of government, there was none more sacred or pre-eminent than to act as the guardian of public morality ; but the system which was now deprecated, seemed only to undermine it, and to introduce every species of misery and disorder among the humbler classes of society." He accused the Government of creating a vice, in order to make a revenue out of it ; and the whole weight of the House decided against the lottery system, although the division negatived the Resolutions.

"We appeal to this instructive case, because there is not a reason which was given for the suppression of lotteries, but what applies with tenfold force to houses for the sale of strong drink. "*They lead to idleness, dissipation, and madness* ;" "they are injurious in the highest degree to the morals of the people ;' "they weaken the habits of industry of the people ;" and, although they may add to the revenue in one way, they diminish the ability of the people to pay in others ; and they lead to a host of minor abuses, all having a tendency to debase and brutalise the mind."

"AN ACT TO PREVENT THE TRAFFIC IN INTOXICATING LIQUORS PASSED 7th APRIL, 1852.

Preamble : Whereas experience has proved that the use of intoxicating liquors as a beverage is the cause of a very large proportion of the ills that affect communities, in producing crime, poverty, desease demoralization ; and whereas, it is the duty of all Governments to legislate for the happiness, comfort, and prosperity of the people, be it therefore enacted, &c. Then follow particulars of the Act, prohibiting the sale of intoxicating drinks, excepting only malt liquor and cider."

Now, this may seem going a great way, and so it is ; but, let the world know the fact, that it has become law, by receiving the assent of Victoria Queen of England."

PROTESTANT ALLIANCE.

The Count St. George, accredited to the Protestant Alliance by several Societies and Churches in Switzerland, has laid before the Committee an important proposal indicative of the confidence placed in this Alliance by the foreign Protestants, and of the desire felt on the continent for general and united action against Popery.

The Bath and Bristol Protestant Alliances give mutual notice of the meetings of each Society. A similar arrangement is recommended to Alliances in neighbouring towns.

The Dorchester Protestant Society has engaged an agent to sell Bibles and Protestant Tracts, from house to house, as well as to employ himself as a Scripture reader.

A lecture was given for the Bristol Protestant Alliance, by the Revd. Hobart Seymour, to 2,000 persons on "The Religion of Italy." Two lectures were given by the Islington Protestant Institute Committee in reply to Mr. Faber of the Oratory. Two lectures for the Gravesend Protestant Alliance were given by the Revd. W. Cadman and Revd. Dr. Armstrong. The Glasgow Protestant Society has had its first annual meeting. The Edinburgh Young Men s Protestant Society has published a second annual Report. Petitions in favour of Mr. Chambers' bill have been forwarded by the Protestant Alliances of Shrewsbury, Bath, Birmingham, Glasgow, Cheltenham, Worcester, and Leicestershire.

Captain Trotter has delivered lectures at Southgate, Gravesend, and Dorchester on the Persecutions in Tuscany. It is considered that the sum of £1,500 will be an adequate amount to be collected as the fund (above mentioned), for the support and benefit of the Madiai.

Publications received—"A letter on Miss Sellores' establishment to the Archbishop of Dublin, by the Revd. W. G. Cookeseley, with the Archbishop's reply, 4th edition, Hodgway." A tract, "Poison—take care of your children," "Woman and Popery," "Convent of Mercy," "The History of a Sister of Charity, pp. 8." "The Second Commandment and the Roman Catholic Church Eton, 1d." "The Pearl of Great Price." "A Powerful Exposure of the Errors and Artful Designs of Rome, written by the Lady whose case was mentioned by the Archbishop of Dublin in the debate on Nunneries, and who is relapsed into Popery." The Romanists have in vain sought to destroy the printed copies of this pamphlet, which remains so convincing a proof of the means used by them to prevent secession from their Church. A proper use will be made of the copy still preserved."

Archive of SID Digital Library
Authorized with financial assistance from
Government of Maharashtra
on 28 February, 2020

DOMESTIC OCCURRENCES.

Bombay.

MARRIAGE.—At Hingolee, on the 14th July, by the revd. A. Rogers, William Henry Greenwell Palmer, of the 40th regiment Madras Army, eldest son of the revd. Septimus Palmer, Rector of High Bickington Ducon, to Elizabeth Treasure, only daughter of Captain Commandant Young, 3rd regiment Nizam's Cavalry Hyderabad Contingent.

BIRTH.—At Rajkote, on the 20th July, the wife of major G. G. Malet, of a daughter. At Kirkee, on the morning of the 11th July, the wife of senior Apothecary Hector MacLeane, of H. M. 10th royal hussars, of a son.

DEATH.—At Ahmedabad, on the morning of the 12th July, Grace Jordan, the beloved and lovely infant daughter of Mr E. C. Watkins, Principal Suddur Ameen, much regretted by her bereaved parents. On the morning of the 26th instant, at the residence of his uncle Major Farquharson, Lieutenant William Walsh Farquharson, 1st regiment light cavalry, (lancers), aged 22 years. At Ahmedabad, on the 18th July, Mary wife of quarter-master-serjeant E. Sweeting, 3rd battalion artillery deeply regretted.

SHIPPING INTELLIGENCE.

Bombay.

ARRIVALS.—July 20th, Barque Armais, A. Lock, from London 3rd April. 21st, P. and O. Company's Steam Ship Malta, H. H. Potts, from Hongkong 23rd June, Singapore 4th, Penang 6th, and Galle 16th July: at Hongkong H. M. S. Spartan, at Singapore H. M. S. S. Sticks; H. M. Brigs Bittern and Lily. Ship Courier, J. Davison, from Liverpool 12th March. Ship Almahamady, William Salmon, from Port Louis 5th July. 24th Ship Wansfell, John Henderson, from Liverpool 27th April. 25th, Ship Panola, James Rennie, from Port Phillip 22nd April, touched at Galle on the 24th June, and sailed on the 30th June,

DEPARTURE.—July 20th, Str. Samramis, J. Frushard, Commander to Aden. 22nd, Dutch Barque Futtool Bary, B. S. Schipper, to Batavia.

WE have to announce the arrivals and departures of the following Passengers:—

Per Barque Armais, from London.—Mr. J. Hyndman; Mr. J. Handson; Mr. A. N. Law; Mr. J. C. Parker, Volunteers for the Indian Navy, and Mr. G. Payne.

Per P. and O. Company's Steam Ship Malta, from Hongkong, &c.—Mr Dunn.

Per Panola, from Port Phillip:—Miss Rennie, mr W. Lennox, mr F. Dervy, mr C. W. West, J. Bowen, and C. Swash.

Per H. C. Steamer Semeramis to Aden.—Lieut. Webster, H. M. 10th Royal Hussars; Lieut. F. A. V. Thurburn, Bengal Army; Lieut. Shekleton, Horse Artillery; Lieut. J. Ruggles, 41st Bengal Regiment; Aga Mahomed Baker Nimajee, and two Native servants.

Military.

Bombay General Orders.

BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 19th July 1853.

No. 453 of 1853.—Lieutenant S. Dobree, assistant military auditor general, is allowed leave of absence for thirty days from the 1st proximo, to proceed to the Deccan.

No. 454 of 1853.—Captain W. S. Suart, commanding engineer at Aden, is allowed leave of absence for five weeks, to proceed to Egypt, on private affairs, from that station.

No. 455 of 1853.—Mr. William Jones Edwards is admitted to the service, in conformity with his appointment by the honorable the court of directors, as a cadet of infantry on this establishment, and promoted to ensign, leaving the date of his commission for future adjustment.—Date of arrival at Bombay 4th July 1853.

Bombay Castle, 20th July 1853.

No. 456 of 1853.—The leave of absence granted in G. G. O. No. 433, of the 5th instant, to captain J. B. Ramsay, acting deputy commissary general, is extended on the same account from the 11th to the 14th instant.

No. 457 of 1853.—Lieutenant colonel M. F. Willoughby, C. B., principal commissary of ordnance, is allowed leave of absence for one month from the 15th July, to proceed to Poona, on private affairs.

No. 458 of 1853.—By orders from the honorable the court of directors, the name of major R. Long Shawe, of the 22d regiment native infantry, is to be removed from the effective list of the army, from this date, without prejudice to his claims to the retiring pension of his rank under the regulation of the service.

Bombay Castle, 26th July, 1853.

No. 460 of 1853.—The following orders are confirmed:—

By captain Edgerly, dated Broach, the 26th May 1853, appointing lieutenant Lowndes to act as quarter master, and lieutenant Bennett as interpreter to the 29th regiment native infantry, during the absence of lieuteuant Blowers on leave, or until further orders.

By major Watkins, dated Nusseerabad, the 30th June and 1st July 1853, appointing lieutenant Henderson to act as quarter master, and lieutenant Nicholson as interpreter to the 23d regiment native light infantry, until further orders.

By order of the right hon'ble the governor in council,

J. G. LUMSDEN, Secretary to Government.

BY HIS EXCELLENCY THE COMMANDER IN CHIEF.

Head Quarters, Poona, 22nd July, 1853.

At a native general court martial, assembled at Kurrachee, on Friday the 8th day of July 1853, and of which subedar major Nannoo Coonbie, of the 14th regiment native infantry, is president, Lingoo Moochee, attached to No. 9 light field battery, was tried on the following charge, viz:—

Charge.

Lingoo Moochee, attached to No. 9 light field battery, brought to trial by order of his excellency the commander in chief on the following charge:—

For having, at camp near Kurrachee, on or about the 22d May 1853, between the hours of 8 and 12 o'clock at night, wilfully and of malice aforethought, killed and murdered Callee, a woman, by striking her with his fist a blow on the body, thereby inflicting a mortal injury, of which she did there immediately die.

Adjutant General's office,
Head Quarters, Poona, 20th June 1853.
By order of his excellency the commander-in-chief,
(Signed) H. HANCOCK, lieut-colonel,
Adjt. General of the Army.

Upon which charge the court came to the following decision,

Finding.—The court, from the evidence before it, finds the prisoner, Lingoo Moochee, of No. 9 light field battery, Not Guilty of the charge preferred against him.

(Sd.) G. R. REMINGTON, Capt., offg. judge advocate Scinde division.
(Sd.) NANNOO COONBIE, subedar major and president.

Approved and confirmed.
(Sd.) F. FITZCLARANCE, Lieut.-General, Commander-in-chief.

Head Quarters, Poona, 22nd July, 1853.

Head Quarters, Poona, 23d July 1853.

2. The undermentioned officer has obtained leave of absence:—

2nd grenadier regiment native infantry.—Captain G. R. Grimes, from 5th September to 6th November, to proceed to Bombay on urgent private affairs.

Head Quarters, Poona, 25th July, 1853.

1. With the sanction of the right hon'ble the governor in council the following reliefs and movements of native troops will take place during the ensuing cold season.

Native Infantry.

3rd Regt. N. I., from Poona to Sholapore.
4th Regt. N. I. (Rifle Corps), from Belgaum to Poona.
7th Regt. N. I., from Ahmedabad to Nusseerabad.
9th Regt. N. I., from Belgaum to Surat.
10th Regt. N. I., from Deesa to Nusseerabad.
19th Regt. N. I., from Kolapore to Poona.
20th Regt. N. I., from Sholapore to Belgaum.
21st Regt. N. I., from Nusseerabad to Neemuch.
23d Regt. N. I., from Nusseerabad to Deesa.
25th Regt. N. I., from Neemuch to Ahmedabad.
27th Regt. N. I., from Poona to Kolapoor.
29th Regt. N. I., from Surat to Belgaum.

REMARKS.—Agreeably to detailed instructions, which will be communicated to general and other officers commanding divisions and districts through the quarter master general's department.

2. The undermentioned officer has been reported to have acquired that colloquial proficiency in the vernacular language of the men, which is contemplated by G. O. C. of the 27th June 1844. Cornet P. H. LeGeyt, 3rd regiment light cavalry, 15th July 1853.

Head Quarters, Poona, 26th July 1853.

1. The honorable the court of directors have been pleased to admit serjeant Robert Owens, of the commissariat department, to the pension establishment in Europe, upon a stipend of two shillings per diem from the 1st of May last.

2. The undermentioned officers have obtained leave of absence:—

2nd Regt. L. C.—Lieut. J. C. Farquharson, from 15th August to 31st Oct., to proceed to Bombay, on urgent private affairs.

6th regiment native infantry.—Lieutenant S. C. Milford, for six months from date of quitting Hydrabad, to proceed to Bombay, on urgent private affairs.

By order of His Excellency the Commander-in-Chief,
(Sd.) EDWARD GREEN, Lieut. Col.,
Actg. deputy adjt. genl. of the army,

Deputy Adjutant General's office, H. M.'s Forces.

Leave of absence.—

64th Foot.—Assist. surgeon Cary, in extension, for two months, from 7th August, to remain at Poona, on medical certificate.

Head Quarters, Poona, 25th July, 1853.

Leave of absence—

8th Foot.—Ensign Huddleston, from date of arrival at Bombay to 31st October 1853, to Poona, for military instruction.

Head Quarters, Poona, 25th July, 1853.

The following is confirmed:

Brigade order by brigadier Cavaye, commanding at Rajcote, dated 8th July 1853, granting leave of absence, in extension, until 31st July 1853, to lieutenant Thompson, 64th foot, to remain at Rajcote, on medical certificate.

By order of his excellency lieutenant-general the right hon'ble Lord F. FITZCLARENCE, G. C. H.
(Sd.) H. HAVELOCK, lieutenant-colonel,
Depy. adjt. genl., H. M.'s forces, Bombay.

INDIAN NAVAL ORDERS.

GENERAL ORDERS BY COMMODORE SIR H. J. LEEKE, R. N., K. H., COMMANDER-IN-CHIEF OF THE I. N.

Commodore's Office, Bombay, 22d July, 1853.

In consequence of many large stores which have been sold by auction and not taken out of the yard by the day stipulated in the terms of the sale, the storekeeper is directed in future when he advertizes articles of any description to specify that in addition to the deposit of 25 per cent, he is to be paid for any portion of it before it is permitted to be moved. The inspector or other officer will give a permit for each portion to leave the yard after it has been paid for, which can be ascertained from the storekeeper, without which pass it is not to go out of the gate.

To the respective officers of the Dock yard.

(Signed) H. J. LEEKE, Commodore,
Commander in Chief of the I. N.

BOMBAY GARRISON ORDERS.

BY LIEUT. COLONEL CRACKLOW.

1. A committee, composed as follows, will assemble at the mess room, Fort George, at 11 o'clock to-morrow forenoon, for the purpose of examining and reporting on the proficiency attained by officers in the garrison in the colloquial branch of the Hindoostanee language.

By order, (Sd.) S. PARR, major, fort adjutant.

CIVIL APPOINTMENTS, &C.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 26th July 1853.

Mr. J. L. Gillett, Superintendent Preventive Service, has been allowed leave of absence for one month, to proceed to the Deccan, on private affairs.

Lieutenant J. Francis, Superintendent of the Poona and and Tanna Revenue Survey, is allowed leave of absence from the 12th August next, under Section XI. of the Absentee Regulations, to proceed to point de Galle, on urgent private affairs.

Mr. J. W. Stack, attached to the Office of the Sub-Collector of Nassick, has been allowed to proceed to the Presidency, for the purpose of undergoing an Examination in the Mahratta language.

Bombay Castle, 27th July 1853.

Mr. H. B. Lockett, First Assistant to the Collector and Magistrate of Tanna, assumed charge of his duties on the 20th instant.

SEPARATE DEPARTMENT.

Bombay Castle, 21st July 1853.

Mr. T. C. Hope is allowed to proceed to Bombay, for the purpose of undergoing an Examination in the Hindoostanee language.

Bombay Castle, 27th July 1853.

Mr. Rodney Fasley, attached to the Sub-Collectorate of Nassick, is permitted to proceed to Bombay, to prosecute his studies in the Hindoostanee language.

By order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary

JUDICIAL DEPARTMENT.

Bombay Castle, 26th July 1853.

Lieutenant F. W. Atkins, Adjutant of the Khandeish Bheel Corps, is allowed leave of absence from the 25th of August to the 20th of October next, to proceed to the Presidency, for the purpose of undergoing an Examination in the Mahratta language.

GENERAL DEPARTMENT.

Bombay Castle, 23rd July 1853.

Assistant Surgeon T. B. Beatty has been appointed Civil Surgeon at Kurrachee.

Bombay Castle, 27th July 1853.

Lieutenant Bell, Civil Engineer in Khandeish, has been allowed leave of absence for one month, from the 6th instant, to proceed to Poona, on urgent private affairs.

Assistant Surgeon Giraud, of the Jamsetjee Jejeebhoy Hospital, has been allowed leave of absence for one month, from the 14th instant, to proceed to the Deccan, on private affairs, Assistant Surgeon Lownds performing his duties during his absence.

Erratum.

In the Notification published in the Government Gazette of the 16th June last, page 929, *for* "the Town of Ketly" *read* "the Town of *Ketty*."

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secy. to Govt.

Bombay Castle, 27th July 1853.

Mr. J. Lowndes to be Assessor to the Court of Petty Sessions, vice Mr. Jenkins.

Captain K. Jopp, Superintendent of Police at Kaira, assumed charge of his duties on the 6th instant.

The leave of absence on Medical certificate, granted by the Sudder Dewanee Adawlut on the 3rd June last, to Azum Damodur Chintamon, Moonsiff of Sholapoor, is extended to the 20th proximo.

By order of the Right Hon'ble the Governor in Council,
R. WALLACE, Deputy Secretary to Government.

The Bombay Guardian
FRIDAY, JULY 29, 1853.

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS' SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

AMERICAN SLAVERY. — The *Courier* of Saturday does us the honour to copy our article on this subject of last week. He still thinks Mr. Hume and his colleagues, with the certain prospect of not being allowed to open their mouths more than once, should have gone to the south, and suffered martyrdom rather than come to India, where they may labour and preach to their heart's content. We think this smells of the third century, when men rushed on martyrdom, and not of the precepts of Him who commanded his disciples to go into all the world. We leave the praise of such useless martyrdom to Papist Puseyites, and stick by the gospel which would have missionaries when persecuted in one city to go to another.

TRANSLATIONS OF THE SCRIPTURES.—There are few persons who have not tried their hand at the Translation of the Scriptures, that have any idea of the difficulty of the work. It is well when even experience in translation leads to knowledge of its difficulties. Yet it is a most important thing to be able to put into the hands of the Natives of this country, whether converted or unconverted, such a version of the records of the Christian religion as they may be able to understand,—a version expressing the ideas of the sacred text with a clearness and force as nearly as possible equal to that of the original, and suggesting to the minds of the readers the same doctrines and precepts, with the same facility, that the sacred writers did to the Asiatic Greeks, in whose language they wrote. It must be apparent to any one of common sense that it is at this the translator must aim, and aim at it nothing the less that he is sure to fall short of it. The Bible commands us to aim at perfection, though we never attain it. The artist tells his pupils to study the works of Raphael and Rubens, though he never expects them to equal those great masters. It is necessary to strive after something great, to rise above mediocrity. In translation there are two points to be aimed at, which are generally supposed to be opposed to one another—fidelity to the original, and an idiomatic style. The supposition that these two things are opposed has done an immensity of harm to the cause of Biblical translation. The sacred writers abjure, it is true, all attempts at verbal eloquence or rhetorical flourishes; but of that genuine eloquence which consists in expressing grand ideas in appropriate language, no higher examples are to be found in the whole range of literature than in the Old and New Testaments; and there is no reason why the translator should not strive to make his version idiomatic as well as correct; since we maintain that, to be correct it must be idiomatic. To explain what we mean by a particular example, let us take the seventh chapter of the Gospel by St. Matthew. It commences in our English translation with these words, "Judge not, that ye be not judged." This is a literal and correct translation of the Greek. Every one, however, who has paid but a slight attention to the language knows that "judge" has at least two meanings in English,—the one "to pass a judicial sentence," and the other "to censure." Now the Greek word has these two meanings also, and the reader's common sense easily leads him to see that the latter is the meaning suited to the occasion; but, unhappily for the translators, in most, if not in all the Indian languages, there is no word that means both "to pronounce a judicial sentence" and "to censure." If therefore a translator, on the plea of being *literal*, were to translate in Hindostanee *Insaf mat karo*, or in Marathi *Nyáya karú nako*, he would, evidently be guilty of unfaithfulness, since he would inevitably suggest to the reader's mind an idea different from that intended by the sacred writer. But it may be said there is no man so foolish as to suppose that a religious teacher would ever say, "Do not pass a judicial sentence." How long, Mr. Objector, have you been in India, that you do not know that there are, not hundreds but thousands of religious teachers who are saying that every day, and telling their disciples unless they abandon not only the judicial service of Government, but all secular employments, they cannot obtain supreme happiness? The consequence is that the Native, who reads such a sentence as we have supposed goes away persuaded that the precepts of the Gospel are but a new edition of the wisdom of their own sages. Such is the injury done to the word of God, and the Christian cause by an undiscerning reverence for the letter. If it should be attempted to amend the translation by putting in some word signifying "unjust" or "false" before "judgment," this indeed at the first blush would seem to mend the matter, but on consideration it will be found to convey an entirely different idea. Our Saviour is not telling judges that they are not to pass an unjust sentence, but private individuals that they are not to censure their neighbours; and this is the sense given, as far as we know, by all commentators ancient and modern. We are glad, then, to see that in several modern Indian versions, and among the rest the Hindi and Marathi, this subject has been viewed in its proper light, and an Indian phrase meaning "do not censure," and no way connected with judging, has been substituted for the seemingly literal, but in reality incorrect rendering of some of the older versions. We would at the same time by no means be guilty of the fault of harshly censuring former translators,—a fault so emphatically condemned in the verse we have quoted. The acquisition of an Indian language is no such expeditious an affair as it is sometimes imagined to be by the aspirants after an interpretership, or Mofussil appointment. Within the range of our own personal knowledge we could mention Europeans who have been studying, and using the Marathi language, we may almost say every day of their lives for the last quarter of a century, who are still not ashamed to confess that they are learners, and to abandon as unidiomatical, phrases which they had previously allowed themselves to use unchallenged. Indeed, in this as in most other things, the half-learned are the most positive. We much honor and revere those who have gone before us; but if they could address us from the better world, where they rest from their labours, they would say, "Shew your respect by improving upon our labours, not by copying our mistakes."

We wish some of our friends who have had a lengthened experience in the Native languages would take up this subject, and furnish us with such remarks as may prove useful to translators, and the members of translating committees. We shall afford them a translations-corner which, if it do not interest all, may yet benefit many.

DEESA: ITS WANTS.—The following observations refer to Deesa, and tell its tale; and they are applicable to many towns and stations, and districts, besides. It is sad that such immense masses of heathenism should remain untouched,—so many millions of men live and die in darkness. The church has not yet felt her responsibility as she ought, else such things would not be. What right have we to allow men to live in sin, and die without hope? Have we the gospel for ourselves, or for others too? The apostle Paul had "the gospel committed to his TRUST." Have we the gospel on other terms? Have we it on any other condition than that we give it away? And, if we do not give it away, what kind of hold have we of it? And how long shall we retain the hold we have?

It is a sorrowful thing to preach to men, and to see them reject the blessing proclaimed; but it is a fearful thing not to preach to men at all,—to let them alone,—to sound no alarm, though death and destruction threaten them. Are we not constituted watchmen? And, if we give no alarm, and the death and destruction come, shall we not be guilty? Will not blood be "required at our hands?"

To escape from this guilt it is necessary not merely that the Church better distribute her forces, but that she vastly increase them. At present the Missionaries in India cannot possibly overtake the whole peninsula; and they wisely prefer those territories in which they may best pursue their work, and secure its fruits. If, however, their number were increased, they might occupy the whole field,—the less as well as the more favorable and promising portions. The Native territories are, happily, more and more assimilating to our own; and the matter of subordinate sovereignty will become less and less a subject of consideration.

"The Field is the World" is the grand idea given forth by the great "Sower of the good seed;" and this idea is to become a reality, and the Church is to deal with it in this light and with this prospect. We look, therefore, for the increase of evangelistic agency in India a thousand-fold. But while this consummation appears yet dim and distant, what are Christians in India to do? They are not only to cry out loudly for their own respective stations, for "the eye affecteth the heart," and the heart will give expression to its feelings. But they are to make a practical movement towards obtaining the services of an evangelist among them. It is in this way that many stations have been lately entered upon and adopted by Missionary Societies or Churches. Generally speaking, if a station does not care for itself, no one will for it; and "the Lord of the Harvest" has scattered his people throughout all the land, that every part of it may become an object of solicitude, and open a door of entrance. —And, while the regular evangelist is still only hoped for, is the station that desires him and seeks him, and is doing and giving all that it can to get him, to leave its inhabitants in ignorance? No; it is, as far as it can, to evangelize itself. The Christian man is to be, as much as possible, a Christian Missionary. Not only by the distribution of the Scriptures and Tracts is he to aim at the enlightenment of all around him; but he is with his own mouth to declare to them the counsel of God,—to make known, in His glorious person, and gracious work, Him of whom it is written, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

"Can you tell me how it is that so large a camp as Deesa, and also this part of the country generally, has been so entirely overlooked by all the different societies? I am not aware that it has ever been *visited* even by a missionary; yet it seems a very extensive field for usefulness. In the camp alone, there are about 10,000 or 12,000 male native adults (camp followers), not including the Native Troops.

The Guicowar's camp, and one or two thickly populated villages, are situated close to the camp limits; and there is not a soul to preach the Gospel to them. There are, besides, several very large Native Towns in the vicinity, such as Pablunpoor, Puttum Sidpoor, &c. Now is it not strange that not even a native Missionary is stationed here? It is because this part of Guzerat is not in the Company's territories, and fears are entertained that Missionaries would not be allowed to exercise their office out of the camp limits? or is it that this field of usefulness has been entirely overlooked, or not thought of sufficient importance compared to others. Whatever the reason may be, I think it a great pity that so large a tract of country should be without a Missionary. Is there any hope, think you, of one being obtained, if a proper representation were made to any of the different societies in Bombay? Will you plead our cause? I willingly give," &c. &c.

DIFFICULTIES OF INFIDELITY.—Some time ago we discussed, in a series of articles, the difficulties of the Bible, that is, its alleged difficulties; and sought to show that these were apparent only, and that the objections to its divine origin would never have been started had there been sufficient examination or a just candour. We now propose taking up, as a general subject, to be treated from time to time as opportunity shall be given, the Difficulties of Infidelity; and shall aim to show that there are things in Christianity which it is impossible to account for upon any rational hypothesis, otherwise than by attributing to them a divine origin.

We begin with the character of Christ. And whether a person believes or disbelieves that there actually existed such a person as Christ, does not materially affect our argument. We expect to be able to show, in the course of this discussion, that the invention of such an ideal as the character of Christ, was an impossible flight of genius on the part of those who wrote the Gospels and the Epistles. The subject is so large that we must move cursorily through it; and shall scarcely do more perhaps than suggest the trains of thought that we would have our readers pursue, and indicate the kind of facts that we would have them look at.

And first we would glance at the humility of Christ. With labours before him of a world-wide importance, he is represented as having passed thirty years of his life, contentedly, in great obscurity. So little did he seek to anticipate his future position, that when he at length entered upon it, his fellow-townsmen were all taken by surprise. They knew Joseph a carpenter; but they had never dreamed of seeing him stand forth as a prophet mighty in deed and word. In an inconsiderable place like Nazareth, every one must have had some acquaintance with Jesus; and how humbly, how unselfishly, how retiringly must he have walked with all, if at last, when he in the synagogue declared himself the subject of the ancient prophecies, his claim met with only an indignant and contemptuous repulse from them.

After having entered upon his ministry, and clothed himself with the evidences of divine power, he gave constant tokens of his humility. See him associating, and that not reluctantly, not even condescendingly, but cheerfully and as it were with his whole heart, with persons of the lowest rank in life. Publicans and sinners that would have trembled at the threshold of a Pharisee, entered boldly into the house where Jesus was, and sat down with him at table to eat and drink and be glad. See him taking a blind beggar by the hand, and walking with him through the streets of a town, and proceeding thus hand in hand with him forth into the country, and finally when no spectator was present, opening his eyes. See him retiring before the multitude, into the wilderness; and when followed by them there, preaching to them, and miraculously giving them to eat; and then, when they would have taken him by force to make him king, withdrawing from them again, to spend the night in solitude and prayer. Again and again he showed that what he aimed at in the performance of his wondrous works, was not the attraction to himself of popular admiration; he sought not the honor which cometh from man; he had no personal taste for popularity; what he desired was, that men should give heed to his message. His humility was put to a severe test when the proud Pharisees, the reputed religious guides of the community, sought to make it appear that he was a vile impostor, in league with the prince of devils. His humility enabled him to take up the proposition, and calmly to show the unreasonableness of it. On one occasion they said to him, thou hast a devil. He possessed the power to paralyze every tongue and every hand in the assembly, but he simply answered, I have not a devil. When smitten in the face by a servant of the high priest, he inquired, Why smitest thou me? If I have done evil, bear witness of the evil.

It will be borne in mind that we are looking simply at the exhibition of Christ in the Gospel. In speaking of his divine works, we do not now assert that he wrought them, but that they were ascribed to him; and the humility we point to, is the humility of that person, real or fictitious, who is delineated in the New Testament.

We conceive that here some one lays his hand upon us and says: "We grant you that Jesus Christ actually existed. We do not dispute his humility; but we deny that he ever wrought those miracles; and when these are taken away from the picture, his humility ceases to be any thing very wonderful."

But if there really existed such a person as Christ, the author of the system that bears his name, it is altogether improbable that he should have attempted to persuade the Jews to receive from him a religion so opposed to their most cherished habits, opinions and expectations, without appealing to evidence of an extraordinary character. He either wrought miracles, or he pretended to do so. All Jews believed that the prophets who had appeared among their ancestors had wrought miracles. But the demand which Christ made upon their faith was a hundred times greater than any that had been made by the ancient prophets—he claimed to be the Messiah; and not such a Messiah as they wished, but one every way different; and he preached the abolition of institutions to which they were passionately attached. If he really undertook this, it is inconceivable that he should not have claimed to work miracles. If he claimed the power without really possessing it, then he was an impostor,—his whole ministry was one uninterrupted tissue of deception. He aimed to appear, and was reputed to be, one in whose mouth was no guile. How wicked a man, how base a hypocrite must he then have been.

Now that such a man should have exhibited all through his life the humility that we have been discoursing about—is a phenomenon quite inexplicable. We affirm that the very conception of such a humility is something that would have not dawned upon the mind of a bad man. He could see nothing in it to make it desirable, nor would he have dreamed of furthering his cause among men by the simulation of it. He might find it expedient to affect a kind of humility; but never since the foundation of the world did a bad man seek to invest himself with a humility so little esteemed by the world, and so expensive to a man's self-love, as that of Christ.

We proceed now to speak of the intrepidity of Christ. Humility in him was as far as possible from being allied to timidity. He that never lifted a finger in his own defence, who gave his back to the smiters and his face to be spit upon, and who responded not when he was reviled, feared not man. He could face a frowning world with imperturbable serenity. Witness the boldness displayed by him when, in his self-forgetting zeal, he drove the money-changers and the traffickers from the temple. By this act he not only reproved those who were actually desecrating his Father's house, but the Jewish authorities, who for filthy lucre had authorized this; and not only them, but the inhabitants of Jerusalem, who had tolerated the desecration. It was an act, then, calculated to array against him the entire city.

From the very commencement of his ministry, the persons of influence in the different religious sects, with the priests and scribes, were banded together to accomplish his destruction. Hundreds of times while he was preaching, did his eye fall upon a group of men who were plotting how they might destroy him. Again and again did men take up stones to stone him; an effect of his words which he well foresaw before he uttered them. In fact, there was not a single step of his ministry, from first to last, that could have been taken by him, had he been in the least degree under the influence of the fear of man. He knew that there was a proclamation out for his apprehension, when he went up to the vicinity of Jerusalem, at the summons of the sisters of Lazaras. And when he went up to Jerusalem for the last time, he well knew what awaited him.

> The Saviour, what a noble flame
> Was kindled in his breast,
> When, hasting to Jerusalem,
> He marched before the rest.

But there was never any parade of bravery. He did not expose his life save when there was an occasion for it. Mere physical intrepidity is not uncommon; but many a reputed brave man fears to do what is right. Such a fear was a stranger to the breast of Christ. His life, his time, his liberty, his all, were for God; and at the direction of God, they were to be kept, exposed, or surrendered.

This subject has grown upon us, and we must reserve for a future number the further delineation of Christ's character, and the statement of the difficulties which scepticism must encounter in disposing of it.

REVIEWS.

ISRAEL'S FUTURE, &c.—*By Molyneux.*

IT is no uncommon thing to hear persons when arguing about the interpretation of the Book of Revelations, say, that you must either

take the whole literally or the whole figuratively. We never could see any ground, either in reason or in scripture, for such a canon, nor ever observed any of the writers who laid it down keep strictly by it. Nor is it possible to adhere to it without sacrificing truth, and all possibility of explaining the visions which the book contains. We believe all interpreters agree that, in Chap. xvii. 18, where it is said, "the woman which thou sawest, is that great city which reigneth over the kings of the earth," the word "woman" at the beginning of the verse is symbolical, and the words "city" "kings," "earth," &c. are all to be taken in their literal sense. A fine superstructure indeed we should rear, if the foundation itself were no more than a heap of sand—if the very explanations which are given in order to enable us to interpret the symbols, were themselves symbolical; this hen is one of the landmarks, one of the fixed points, on which the interpreter must ever keep his eye. It should seem to be equally clear that Rev. xi. 8 is to be interpreted in the same manner, and that the words "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified," are introduced to be a key to the prophecy. The term "city" and the phrase "where our Lord was crucified," are on this supposition to be taken literally, and the words Sodom and Egypt symbolically, or, according to the Hebrew mode of expression, spiritually. It is not difficult to find what city is spiritually called Sodom, for in Is i. 10 we find the rulers of Jerusalem expressly called rulers of Sodom, and though there is no such express authority for calling Jerusalem Egypt, yet we find in Jeremiah ix. 26, Egypt and Judah classed together, the one as uncircumcised in flesh, and the other in heart. We have thus two great cities placed before us as the heads and centres of opposition to Christ and his cause; and another, the New Jerusalem that comes down out of God from heaven, as the centre of holiness and bliss,—the seat of the Lord Almighty and the Lamb. The Neologian interpreters, who admit the divine authority of the book, as well as some American divines, as in ancient times the courtiers of Constantine, explain the whole book as a symbolical representation of the fall of Judaism and Heathenism, and the Establishment of Christianity. The present Christian Church is, or rather that in the time of Constantine was, the New Jerusalem. Such a theory as this will not meet with much acceptance among those whose minds are deeply imbued with reverence for the Holy Scriptures, and to apply what is said in the 21st Chapter of the Book of Revelations to anything that has yet been exhibited on the theatre of the world, with every allowance for the liberties and hyperboles of symbolical writing, is more than sober reason, convinced of the inspiration of the sacred volume, can concede. Among Protestants the two opposing cities to which we have referred have usually been both identified with Modern Rome and the system of Papal domination there upheld. Our author holds them to be distinct, the one to be Jerusalem restored and inhabited by unconverted Jews; the other either Babylon on the Euphrates also restored, or Rome, he does not say which. That unconverted Jews will yet inhabit Jerusalem he thinks necessary for the fulfilment of Zechariah xiv. and Ezekiel xxxviii. and xxxix., in which an invasion of Palestine and a siege of Jerusalem at a time they are inhabited by Jews, is clearly predicted. The circumstances of this invasion and siege are plainly inapplicable to any thing that has yet happened, as the army of the invaders is declared to be utterly destroyed, and the reign of "the Lord God with all his saints," immediately to succeed. Of this return of unconverted Jews, however, we have no express prediction, for which the author thus accounts—and it is a material point in his theory—by saying that there is no prophecy of events that are accomplished simply by God working in the ordinary way of his Providence, superintending and directing the affairs of men, without any supernatural interposition by himself or his inspired messengers. Prophecy relates only to events in which the supernatural is mingled with the natural, and thus its fulfilment demonstrates the truth of God's word. Human, or at least creature sagacity, by studying nature might foretell what will occur according to the laws of the universe. An accomplished Chaldean Astronomer in the days of Abraham might have foretold all the eclipses of the sun, that have happened, or are to happen; but no one could have predicted that the day was to be lengthened in the time of Joshua, or that at the Crucifixion of our Saviour there was to be three hours darkness over Jerusalem, commencing at mid-day. The Jews, then, he thinks will be restored, though in part only, to Jerusalem in the same spiritual state that they are now, by the policy of princes, in a natural way, without an especial divine interference; and it is only after they have been reduced by their trust and confidence in man to the last extremities, that God, as in the days of old, will supernaturally work for their deliverance, their national conversion, and establishment in peace and holiness in the land of their fathers, when those also still in foreign lands will be restored according to the prophecies.

Another point brought prominently forward in this volume is the personality of Antichrist. On this subject he has the following remarks. "Ye have heard that Antichrist (or as it ought to be rendered the Antichrist) shall come; even now are there many Antichrists. But who were these many Antichrists, who but men—Christ-denying, ungodly men—but *men!* And who or what would be the Antichrist yet to come, but a *man* too? Evidently the apostle intended that the "many" then present were the same as the one to come, the same essentially in nature, both physical and moral, however different in maturity of evil." p. 69. In reference to the common interpretation of the man of sin, in 2. Thes ii., he remarks as follows:—"I would simply ask—*Is St. Peter's the temple of God?*—Allow all that can be said in proof of the pope's assumption, and the people's idolatry,—still I ask, Is St. Peters's the temple of God? Who says so? Romanists no doubt; but will Protestants say so? will they who most stoutly maintain that the Pope is Antichrist, hold their determination at such a price as this? Will they really concede that St. Peter's is the temple of God? What, *St. Peter's*, where for ages and generations [even from the day that it was built] the creature in the shape of a wafer, has been the object of adoration to a degraded multitude! *St. Peter's!* where by masses and mummeries, crossings and bowings, man is deluded, and God dishonoured! St. Peter's, where prostrate crowds, forgetful of God, as though he were not, reverence, images, and kiss pretended relics! *St. Peter's!* where Christ the light of life is positively banished, to make way for the light of candles!! No, this at least our Protestantism cannot consent to, but against it is our *protest* most unequivocally entered. St. Peter's, we say, is not the temple of God, but rather is it the chamber of imagery, the schoolhouse of Belial, the abomination of Satan. *The temple of God!* let God teach us what is the temple of God. The temple of God is the Saviour's body (John ii. 19), and the believer's body (1 Cor. vi. 19); the temple of God is the Church aggregate. (Ephes. ii. 21,) and the temple of God is the sacred edifice which once stood on God's holy hill, and was honoured by the presence and glory of God. These respectively and none other on earth are the "temple of God, so declared by God himself, and so being as a matter of fact. In one or other of these then Antichrist shall sit. Three are of course out of the question *the Lord's body, the believer's body, and the mystical body*; one remains, the last *the temple in Jerusalem.*" This our author supposes will be re-edified, and become for a while the seat of Antichrist and his image, as Solomon's temple was defiled by Manasseh, and had in it an image of Baal; the second temple by Antiochus, who dedicated it to Jupiter. We may just, however, remark in passing, that few Protestants confine the words of the Apostle to a mere edifice, and rather suppose Antichrist as the Pope to sit in the visible Church; yet, as the communion over which the Pope rules yields him a voluntary submission, it must have become a synagogue of Satan, and can no more remain a Church, and it is thus still a question whether the difficulty be removed, even on this supposition.

The great battle of Armageddon is considered to be a real conflict, in which Antichrist with his forces first overwhelms Judea, and takes Jerusalem, and is in the end destroyed with his army by fire from heaven, at the advent of the Lord. This is not a spiritual but a real personal advent, and the feet of the Saviour as really touch the Mount of Olives (see Zechariah xiv. 4) as they did on the day in which he ascended to heaven. The remainder of the Jews are then to be collected, and those of the Gentiles who were not engaged in the support and overwhelmed in the destruction of Antichrist, converted, and all the glorious prophecies regarding the peace, and righteousness, and knowledge of the last days fulfilled to the letter.

Such is still but an imperfect sketch of some of the chief points introduced in the work under review, but our limits forbid us going farther. As we stated before, we express no opinion on the matters here discussed, since the Editors have different views about the interpretation of unfulfilled prophecy. Nevertheless, as many of our readers are looking forward to the speedy advent of the Lord, we may be pardoned for bringing to their notice a work which discusses the subject in a singularly clear and emphatic manner.

In these days, too, of change and revolution, it becomes all Christians to study that prophetic word which shines as a light in a dark place, and by attending to which alone men can be saved from the errors and delusions which now prevail, and may yet for a while prevail in the world. It is particularly worthy of remark, that at all the great crises of the Church in ancient times, things had come to the lowest ebb before the salvation appeared; witness the deliverances from Egypt and Babylon, and the times of the manifestion of our Lord in the flesh. A popular Church Historian would have us believe that Grecian philosophy had prepared the way for the gospel. It did so indeed, but only by shewing the impotence of man, and the need of Divine revelation. "When in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." It would seem to be a part of the scheme of Divine wisdom to allow man to do his best to forestall the blessings God is about to dispense, that these in the end may appear more glorious by the contrast.

A New View of the Apocalypse, &c. By C. E. Fraser Tytler, H. E. I. C. Civil Service.

A work on a religious question, written by a member of the Bombay Civil Service, would deserve our attention, even if the subject were possessed of no special interest, and the work itself were of indifferent execution. But the subject of Mr. Tytler's

book is of the highest importance, and the work bears throughout the impress of a cultivated mind and a warm Christian heart. We feel it our duty, therefore, to direct attention to his labours.

We are much more solicitous to explain Mr. Tytler's views than to express and defend our own.

The work before us is the introduction to a larger one, which the author has prepared, on the Book of Revelation, in two volumes. Mr. Tytler seems to hesitate about the publication of the larger book; he says that works on Prophecy seldom pay their own expenses, and he is apprehensive that the novelty of his views may prove a bar to success. Regarding the latter difficulty, real or supposed, we shall say something further on.

Mr. Tytler publishes his present work in the hope of awakening attention to what he justly deems a momentous subject. He anticipates terrible convulsions in Europe; and he is solicitous about his country. He would have England look upon the "sure word of Prophecy," as "her compass, her anchor, and her chart" amid the gathering tempest. The Apocalypse is "emphatically the book of the age." On it the providence of God is now "pouring a flood of light."

Whether the Apocalypse is becoming so much plainer, as Mr. Tytler says, may admit of question; but we hold the principle to be all-important, that we ought to expect the unfolding providence of God to clear up many a question which could not be solved till the fulness of time arrived. A portion of Scripture which the earlier Church needed in a less degree than we, for her guidance and support, we ought to expect to see assuming a new aspect as the perilous times draw nigh.

There are three schools of prophetical interpretation among us,—the Prætorist,—the Futurist,—and the Protestant, specially so called. The first deems the Apocalypse fulfilled—the plagues accomplished in the Jews and Pagan Rome. The Futurists deem the Apocalypse all unfulfilled. This scheme Mr. Tytler summarily disposes of, as being "opposed to Scripture, analogy and reason." The "Protestant" school applies the visions in the Apocalypse to the great events affecting the Church and Christendom from the time of St. John to the consummation of all things. The names of Mede, Vitringa, and Bishop Newton, are well known;—these writers belong to this school—as also Elliott and Keith. Elliott, according to Mr. Tytler, "is the ablest pioneer in the path of truth that has yet appeared."

But the contradictions of opinion which exist in this school as to the special historical events which are pre-indicated by the Apocalyptic visions, are endless. Thus Elliott seeks the accomplishment of the fifth seal under Diocletian—Habershon in the Reformation,—the interval between the two epochs being twelve hundred years. And so in innumerable instances. Hence, indeed, the great prejudice in the minds of many Christians against all the interpretations of the Apocalypse that have been yet proposed; hence, too, incessant sneers on the part of the infidel.

Mr. Tytler proposes a fourth scheme of interpretation. It is this: THAT THE PROPHETS COMMONLY SEE A VISTA OF TYPES AND ANTITYPES FROM THE PRIMARY AND IMMEDIATE ONE, TO THE REMOTE AND ULTIMATE ONE—LIKE GLASSES IN A TELESCOPE, MUTUALLY AIDING AND BEARING OUT EACH OTHER, AND THOUGH DISTINCT APART AND SEPARATE, APPEARING LIKE ONE AND THE SAME.

A definition should be short. Mr. Tytler's is lengthy, and might have been more clearly expressed. Yet it is intelligible enough. Has Prophecy one fulfilment, or many fulfilments? is the question. Does each vision signify one definite event, or a series of events? Mr. Tytler earnestly contends that prophecy has "reiterated fulfilments"—and that each vision is a "stream" of events. [We prefer the word *series* to *stream*, as figures of speech are all like coloured glass, and prevent us from seeing things in the *lumen siccum* which Bacon speaks of.]

Elliott, his follower Cumming, and many others declare with wonderful exactness the commencement and close of each vision: "The fourth vial closed at the battle of Wagram," says Cumming, with an easy confidence which startles Mr. Tytler and ourselves. According to these writers, we can put our finger on the very point in the chart of Prophecy at which we have arrived, and foretell within somewhat narrow limits the period when the most stupendous events of the future will take place. Mr. Tytler deems this definiteness in fixing the time of future events as of itself fatal to the school of interpretation which he opposes.

Let us give an illustration of our author's views. Take the ancient prophecy: "The Lord cometh." Its fulfilments have been manifold, and they will be manifold—all running into one continuous stream to the great final coming. He comes at the time of conversion,—when He executes judgment or mercy,—at death; He came at the fall—at the flood; History bears witness to many comings, as when He punished Egypt, Samaria, Jerusalem, &c. All these events point to his final coming: each repeated fulfilment is a new voice raised up, to testify of *the great consummation*. He is always ὁ ἐρχόμενος —"*the coming one*."

Mr. Tytler further explains his view in the following words. THE PROPHETS GLANCE ALONG EACH VISTA; AND AS THEIR EYE RESTS NOW ON ONE PROMINENT POINT, NOW ON ANOTHER AS MOVED BY THE HOLY SPIRIT, THEIR WORDS DESCRIBE THAT POINT.

Hence the words will suit both the type and the antitype—one and another fulfilment. He would thus explain Matt. xxiv. as opening up a vista—the foreground occupied with the fall of Jerusalem, and the background with the destruction of all things at the last day. Homogeneous events are grouped together, although far separated in time.

Mr. Tytler frequently speaks as if his scheme of interpretation were new. We doubt not it was suggested to him by his own faithful study of the Scriptures, and thus bears, relatively, the character of originality. But certainly the scheme is not new. We see it here fully drawn out and developed in phraseology poetical and picturesque, and often beautiful; but we are hardly aware of having met a view of prophecy in the work that strikes us as a new acquaintance. What is the celebrated dictum of Bacon, that prophecy has "springing and germinant accomplishments," but the view which Mr. Tytler ably expands? Hengstenberg, Lowth, and Keith and others have distinctly expressed it; and many have fully implied it. What expressions more frequent than "double sense"—"partial and complete fulfilments," in reference to prophecy? Who has not heard the sentiment that Divine Providence often "repeats itself," and that consequently the same prophetic words may, or even must, be understood of two or more similar events? Mr. Tytler seems to have become fully aware, as he wrote on, that his view had been anticipated. He says, however, that in addition to what Douglas and Lowth maintain, he himself holds "a continuous and progressive fulfilment: so that no day passes, the events of which do not fall into their respective prophetic vistas." We are not sure that we quite understand this. Is every thing we see and do, prophesied? is every thing a prophecy? A poetical mind, we doubt not, could pour forth a stream of beautiful things in vindication and illustration of the sentiment; but however ready to lend a charmed ear to such things in their place, we hesitate to concede that this is an important addition to the view of prophecy with which we have been long familiar. We rejoicingly admit that the devout heart will find all Nature a parable, and all Providence a prophecy; and that each passing hour—each fleeting moment—is telling, now in whispers, now in startling tones, that the end of all things is at hand. "We all do fade as a leaf;" and that each fading leaf ought to convey the solemn lesson, is undoubtedly true; still, we do not, in any rigid or scientific sense, call a fading leaf—as we think Mr. T. would call it—a prophecy of the consummation of all things.

We must not enlarge our criticism. We may perhaps return to the subject.—We have been greatly cheered by the spirit of Mr. Tytler's little work. It is written by one who has evidently found "still waters" and "green pasture" by which his soul delights to linger, in the blessed word of God. We have hardly indicated the extent to which we agree with Mr. Tytler, and shall still avoid doing so; but every Christian will read his glowing pages with profit, even if unable to adopt the theory he propounds.

WEEKLY EPITOME OF NEWS.

FRIDAY,—JULY 22.

—— The *Daily News* states that "Some of the mail-packet companies have called in question the right of the government to compel them to convey pamphlets and books as a portion of the mails. They assert that, according to their contracts, the mails should consist only of letters and newspapers. It appears to be apprehended that the conveyance of pamphlets and books by post to foreign parts at a nominal postage is likely so to increase the bulk of foreign mails that on long voyages the space they will occupy will be of serious moment to steam-packet companies. Some of the steam-ship owners are also about to try the right of the government to compel them to carry letters at twopence each without reference to the weight of each letter, or the number of postal rates that have been charged on it."

—— A lecture on the Euphrates and the East, was delivered lately at Bath, by Dr. J. B. Thompson, of which the *Bath Chronicle* gives the following interesting account:—"Dr. Thompson, it appears, was sent to Asiatic Turkey on a medical mission by an association of English gentlemen, and, having opened a free hospital at Damascus, and acquired the Arabic language, he enjoyed rare facilities for obtaining a knowledge of the manners, feelings, and circumstances of the population. He describes the Turkish rule as far more just and tolerant than that of Austria, Prussia, or Russia, somewhat to the surprise of his audience, declaring, from his own knowledge, that Christians are better treated by the Mahommedan Government than they are under the dominion of any of the powers named. The principal feature of the lecture, was the description of a new route to India. Instead of passengers proceeding by Alexandria, Cairo, across the sandy Egyptian Desert, and through the Red Sea, it was suggested that they should land at the mouth of the river Orontes, near Antioch, in Syria, and pass through a rich and beautiful country to Belis. There, embarking on the river Euphrates, they would descend through the land of Paradise to Bussora on the Persian Gulf, and from thence proceed straight to Bombay, or Calcutta. The advantages of this new route were healthiness and rapidity. The journey to India by Suez, occupied twenty-eight days, and entailed much suffering in crossing the desert, and traversing the unhealthy Red Sea. The train from Antioch to Belis would occupy two days by railway, through a country so rich and fertile that it would become peopled, if communications were opened up. The entire journey to India would be shortened seven days, the route being not only better but shorter by at least 300 miles. The saving of time would be still greater if a railway were formed along the bank of the Euphrates from Belis to Bussora. Dr. Thompson addressed himself to the objections which had been made to the route by the Euphrates. It had been said, that Colonel Chesney's exploring expedition failed; but this was incorrect. Colonel Chesney's difficulties arose partly from his having fixed upon Barick, higher up than Belis, as his terminus, and partly, from the want of native pilots. The river is subject to squalls, the signs of which are familiar to those who live on its banks; but Colonel Chesney employed none of the navigators, and one of his steamers having been upset, the river, in consequence got a bad name. Dr. Thompson added that he had submitted the plan of the Euphrates route to the Turkish Sultan who immediately perceived its advantages over the old route through Egypt, and would strongly support it. One feature of the plan, he also stated, would be the establishment of a school for children at Antioch, the climate of which is delightful; and while officers in India might come there on furlough, without losing certain advantages, as they would still be within the confines of Asia, their friends in Europe would find it an easy and delightful trip to visit them at that place. Dr. Thompson pointed out other and more general advantages which would arise from the adoption of the new route, as regards trade and civilisation. On the conclusion of the lecture, Aga Risk Allah Effendi, a Syrian gentleman, who is at present sojourning in Bath, presented himself to the meeting, and addressed it in a few sentences expressive of his desire that the Euphrates route might be adopted, as it would be the means of civilising his native country. A vote of thanks having been given to Dr. Thompson, on the motion of Sir Claude Wade, the audience separated, and we may fairly add, that, though the manner of the lecturer was clearly unpremeditated, his matter gave considerable satisfaction to a large, intelligent, and influential audience."

—— We see it stated, that the "Key to Uncle Tom's Cabin," consisting of more than 500 pages 8vo., was printed and published in London, in four days.

—— The Steamer *Malta* with Hongkong dates to the 23rd ultimo arrived yesterday. The *Bombay Times* gives from the *Mail* of that date the following summary of news:—"Since the attack of Amoy, the Chinese are getting apprehensive of the safety of Canton, and a similar outbreak at the latter place on a larger scale is regarded as a not improbable event. It is said that warnings have reached the Salt Commissioner and the Che-hien of Pwanyu, of a projected attack at Canton when the Officers and Tartars are to be massacred and the rich called upon for contributions; but the unresisting people have nothing to fear. Troops are gathering and exercising within the city, and report fixes the time of the attack, viz., the 8th Chinese Moon or September. The Mandarins are quietly removing their families and property out of the city where it is believed the Emissaries of the rebels of Nanking and Amoy are disseminating their manifestoes. The latest news from Shanghae is that brought by the French frigate *Cassini* The Taoutae's fleet of European vessels had made an attack on the rebels, but met with such a warm reception that the admiral's and several other vessels put about leaving only two of their number to continue the fight which they did for an hour and a half, after which they also drew off. Discontent prevailed on board, and latest advices speak of the fleet as in a state of mutiny. The men demand—1st, Immediate payment of wages; —2nd European Surgeon; and 3rd, A pension in case of wounds. The rebels are reported to have marched a detachment of 4,000 men, and seized a town of some importance about thirty miles west of Nanking. In doing so it is said, they marched through a district occupied by 50,000 Imperial Troops who offered not the slighest resistance. It is also said that the Amoy Rebels had sent to Foochow a demand for Sp. d. 500,000 ransom, which if not paid, they threaten to ransack the city. An Earthquake of unusual severity was experienced at Shanghae on the night of the 14th April."

—— The following is from the *Overland Friend of China* of the same date:—"Although the so called "small knife" Society, in possession of Amoy, are not in direct communication with their Leader

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

of revolutionists who for distinction sake, must in future be called the *Christian* army, still their conduct and promises are of such commendable character, that we should feel great regret at seeing them displaced by the Tartars, whose antecedents leave us nothing to hope in the way of progress, and much to fear from the impression now generally entertained by the friends of Hien-fung, that, had the entrance of Christianity been opposed, things would never have arrived at the present pass. An instance of this kind of opposition was recently experienced at Changchow; whence a request was received by an English Missionary that he would come and preach the word of life—that word under which the insurgents in the north were fighting and conquering. Responding to the call, two Chinese preachers were sent from one of the American Societies (Mr. Burn went also we believe) but unfortunately whilst they were there a riot occurred, and, with twelve others, one of the Chinese Christian preachers was captured by the Tartars (who still maintain some show of government in the place) and with very little form of trial all of them were immediately decapitated—the preacher suffering, it is alleged, because he was a Christian."

The Chief of the insurgents in possession of Amoy, issues manifestoes as Generalissimo in the army of the restored Dynasty of Ming; and, in quarters where we have been accustomed to look for authentic information, we have been confidently assured that *Tien teh* is no myth, and that he only waits for the rising to be more general to come forward and take his position as lawful Sovereign of the Empire. We conclude this brief notice of the state of affairs at Amoy with the following extract from a letter dated the 18th.—"The Rebels are planting guns in every street through which the attack is likely to be made and as there will be no quarter for them if captured, they will no doubt fight as only those who are desperate can fight.

—— The death of Mr. Wm Simson, Bombay C. S. was yesterday announce at the presidency.

SATURDAY,—JULY 23.

—— The Ship Sir Herbert Compton, four brigs and a barque have been purchased by the Chinese Government to act as vessels of war against the rebels; they constitute the European fleet spoken of above as having been repulsed. The following is from the *Telegraph & Courier*:—"This little fleet is reported to be well manned and armed, and under the immediate command of Commodore Brown of the *Sir Herbert Compton*, on a salary of Rs. 1,000 per month; the other Captains are all well paid, and the Officers are getting as much as 150 dollars per month. This liberal pay will attract many to the Chinese service, and their skill and bravery may stay the current of rebellion for a while, but we think there can be little doubt as to the ultimate success of the Christian rebels, whom we belive to be guided by a *Wise Providence*, under whose protection they have hitherto fought and conquered."

—— James Gaunton, formerly Garrison Sergeant Major at Strat, pensioned about 15 months ago, died on Friday at Sonapore, of excessive drinking. Many a man is killed by his pension in less time than this.

—— The *Englishman* says that the affairs of the Hindu Metropolitan College are satisfactorily arranged, and correct the error into which it fell.

MONDAY,—JULY 25.

—— In the *Telegraph and Courier* is a letter that deserves a conspicuous place in the Curiosities of Literature. We give our readers a specimen. "Now sir, the distinction of caste is one of the prominent and important features of the Hindu religion, which when kept up (as every *real* Hindu should do) naturally creates an abhorrence of impurities, such as taking food from another caste. There does not require any other demonstration to illustrate the contrition felt consequent upon any irreligious steps than our own conscience, which being a self moniter stimulates no other measures to correct ourselves than that which is palatable to the dictates of religion. Martyrs, though perhaps espousing a fictitious religion consider themselves pushed up by a natural impulse to hold their cause, and nothing would impel them to hazard their necks except a deeply rooted conviction of the religion they profess. Such being the love of mankind towards the religions they severally embrace, it would be poluting our own being by our own selves to remain silent and partake with those who have gone astray. The very pride and love of religion, which every man should and ought to feel condemns any impurities that may creep in. And nothing beyond nature would have been so satisfactory as well as consistent to religion than to suspend a party from caste until due purifications and ceremonies were abided by.

"Now, Sir, let me ask your correspondent whether he would dine with a person found eating with or from a woman of an inferior caste. If so, his sophistical statement would be applicable to persons of his own caste and mould. He cannot understand anything about caste system and consequently he cannot conduct the present point. Let him digest his civilization in the exercise of proceedings that would soon prove him a second edition of Ballaram Gun- [illegible] for the impudence [illegible] his reasonings cannot be a match to the precepts of our religion. It is really charming to see pups like your correspondent out of the Elphinstone Institution talk of big subjects and ponder over Pope, Cooper, Murray, Shakespeare, and so forth, in pomp, and stalk about with a vain air, but my good Sir, Mr. Correspondent, you are after all a raw hand at religion and caste proceedings."

—— The Ship Wansfell arrived yesterday from Liverpool in 87 days.

—— The wires for the Electric Telegraph between Calcutta and Agra, have been despatched to the latter place and to intermediate points. The work of extending them will doubtless be commenced at once. 108 miles of telegraphic wire, and two persons to superintend the erection of it, have reached Madras. The Ship Courier that arrived here the other day from Liverpool, has on board 420 bundles of galvanized wire and other materials intended we suppose for the Electric Telegraph between this and Agra. Dr. O'Shaughnessy ought to be making his appearance now.

—— A correspondent of the *Telegraph & Courier* says:—"On dit that a yard or Brahminical Bull, is now going the round of the city of Poona, intimating to all the pious Bramins, that Narraen Shastree Abhranker and Gopal Shastree Gokhle Brahmins, are about to be excommunicated on account of their temerity, in having consented and actually undertaken, in bold defiance of the *Shastres*, for the mere sake of a monthly pittance, to impart a knowledge of *Sanskrit* to all class of people. The low castes included! It is however, gratifying to know that the right-thinking Brahmins are unconcerned in this move, which has been made solely by the ever-glattonous *Bhutjees* who imagine this to be a capital pretext for "getting up" a caste dinner!"

—— By returns of Adams & Co., it appears that gold to the amount of 56, 000, 000 dlrs. (more than 11, 000, 000 sterling) was exported from California during 1852.

TUESDAY,—JULY 26.

—— The following is from the *Bombay Times*:—"We would recommend those who, in their arm-chair, imagine, that that there *are* such things as roads in this country, to essay a short trip in Central India at this juncture. We will not stipulate, as to the mode of conveyance, yet at the same time, we may charitably forwarn the adventurous traveller that a palankeen, with half a hundred bearers, holds out the only expectation of locomotion. In addition, we strenuously advise a doolie as a tender stored with provisions at the rate of three days' consumption per fifiy miles of distance, to accompany the palankeen, after the fashion of arctic expeditions; or a compendious paragraph in our obituary may proclaim to the world the melancholy termination of the daring enterprise."

—— A correspondent of the *Englishman* writes thus from Lucknow:—"There was indeed, a few days ago, not the least sign of coming rain, and a famine seemed impending. In this extremity the King's flatterers persuaded him to believe, that if Royalty would with its own hands guide a plough and make a few furrows, the clerk of the weather, who, they told him, has the most profound respect for thrones and sceptres would no doubt gratify his subjects with the needful showers. It so happened that rain did come a day after, and of course the King now seriously believes that it occurred through his instrumentality.

WEDNESDAY,—JULY 27.

—— The following from the *Benares Recorder* deserves attention:—We look upon the persistent developement of the Opium Trade by the Court of Directors, as a sin on their part of a very different reality from any of those excogitated by Mr. Lewin; nor can we see that this commerce has become the more virtuous from having occasioned a war; or that it is the duty of journalists, when once they have proved to demonstration the iniquity of a measure, immediately to drop the subject. As to the Court we do really think that if the successful advocacy of this trade against the qualms of conscience, which it is understood have occasionally been felt in Leadenhall Street, could be traced to individual Directors, they should be pursued by a kind of ill-fame even into private life. The whole thing in all its ramifications is discreditable. We do not say that Civil Servants are bound as gentlemen and men of honour to refuse co-operation in such a trade; because they are "servants" and orders must be obeyed. But it is nevertheless singular to see men, who might be exercising some of the loftiest functions of government, so very resigned to the lucrative leisure of the Opium Department. Fancy Haileybury and its "high education" of ethics and jurisprudence, resulting, as at a terminus, in the superintendence of a poison warehouse! If one issue of the Chinese crisis should be to relieve a number of honourable and accomplished gentlemen from an employment which even its emoluments can never make congenial, why, for this also, we will cordially thank the incomprehensible insurgent chief."

—— The Mormons, in Calcutta are openly defending the practice of polygamy.

The *Telegraph and Courier* hears the following from Malligaum:—"On the evening of Wednesday, whilst his Master and Mistress were out walking, the Butler of Dr. Burn, cut the Ayah s thro at and stabbed her in the abdomen, he then immediately stabbed himself and died in a few minutes. An Inquest was held on the body the same evening, but I have not heard the result. It appears the Butler was a Mahomedan and the woman a Christian, and after his consenting to be a convert to her way of thinking, she married him, but the other Mussulmans of the place refused to associate with him and he had been for some days trying his skill in converting his wife, to which it appears she was very averse, and consequently he endeavoured to murder her. The woman yet lives."

—— The *Bombay Gazette* published a letter from Mr. George Smith, our esteemed fellow-townsman that was, dated Portland, May 26. We extract as follows:—"You will, I am sure, be looking out for a letter from me, to learn what kind of a land in my estimation Australia is, what likelihood there is of my getting on in it, and what prospects it holds out to my Indian friends * * * * * Let me give you an idea of the expenses I have had to incur in setting up as a farmer. Land 142 acres, £213. Cart and eight Bullocks, £100. Four Horses, £100. Implements £30. Seed £80. Twelve months' stock of provisions £50. In all £5700, Now for expectations at present rates: 20 acres of Oats £1600. 10 acres of potatoes £758. 46 tons of oat straw £240, total £1996. The expense of cultivation £280 leaving a profit of £1698. Now, if the return should only be one-fourth of this, it would be ample, and if one eighth it would more than cover the demands of another year, when, with experience acquired, one would be expected to do better than the first year. But in truth I do not look for great things. With food and raiment and the means of educating my children, I shall be content. The above particulars I have dotted down to give my friends an idea of what may be accomplished here. It is, however, a laborious life (tho' I like it) owing to the scarcity of hands; I am just now engaged in grubbing trees. I have one man servant, and with Charley my cousin's aid, we manage to dig out about five or six trees a-day; at this rate we shall take two months to clear twenty acres, so I am looking out for more hands, and if I fail in procuring them, I shall have to give up grubbing and content myself just with cutting down the smaller trees and ringing the larger ones."

THURSDAY,—JULY 28.

—— The following is from the Record, June 6th:—"In our paper of the 12th ult. we recorded the early death of the Rev. R. C. Paley, a promising young missionary, aged twenty-four, of the Church Missionary Society, who was called to his rest a few weeks after his arrival at the scene of his labours. The African mail, which arrived on Thursday, has brought tidings of the death of Mrs. Paley also, on board the Forerunner, May 6, during the voyage home. The death of these young and interesting labourers, within nine months of Mr. Paley's ordination, and of their marriage, is indeed a mysterious and afflicting Providence. It will be remembered that Mr. Paley was a descendant of the celebrated Dr. Paley."—

—— Three Calcutta pundits, have given their opinion in favor of the marriage of widows.

—— In the absence of the overdue Mail, we give the latest European news by the preceding, from the *Malta Mail* of June 10:—"On the afternoon of the 7th instant. H. M. Steam Ship *Caradoc*, whose arrival from Marseilles had been anxiously expected for some days previously, was telegraphed, and shortly after she entered port.

All was immediately in a state of activity—Officers of every rank hastening to convey orders or messages according to their instructions and ere long the anticipated signal was made "Fleet, prepare for sea." No time was lost, and by 10 o'clock every steamer had its steam up, and the *Arethusa* frigate was taken in tow by the *Tiger* and got out. In the mean time the wind which was fair, blew with some violence into the harbor, and it was impossible, in the darkness of the night, to incur the risk of towing out the Ships—and blue lights and night signals, were burned and made till a late hour.

On the following morning at 8 o'clock, the *Caradoc*, which had been employed in coaling during the night, got under weigh for the Levant, the bearer of important despatches for Lord Stratford de Redcliffe, and before she was well out of the harbor the ships were already for sea.

Sailing Vessels.—Albion, Vengeance, Rodney, Bellerophon, Britannia. (flag) Trafalgar.

Steam Vessels.—Sampson. Retribution, Fury, Tiger, and Inflexible.

And before 11 o'clock every vessel, all which had shaped their course for the Levant, was out of sight from the signal tower.

Printed and Published at the "BOMBAY TIMES" Press, No. 4, Marine Street, Fort, by T. W. WRAY, for the Proprietors